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THE EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters

Published monthly except July and August
by the
AMERICAN-EUROPEAN FELLOWSHIP
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VOLUME XV

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COMING AGAIN

O word of hope and holy fear!
O solace sweet for grief and pain!
O saint, rejoice! O sinner, hear!
The Lord will come to earth again!

O word that makes us swift and bold
To tell His love to sinful men!
For when the story has been told,
The Lord will come to earth again.

O word of joy, all joy above—
Repeat again the glad refrain—
We soon shall be with Him we love!
The Lord will come to earth again!

—*A. B. Simpson.*

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Published monthly (except July and August) by the American-European Fellowship for Christian Oneness and Evangelization

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DEVOTIONAL AND EDITORIAL

What Is the Mission of the Church?

By Rev. Robert H. Glover

WHAT impression concerning the chief aim and objective of the Christian church would an intelligent but uninformed non-Christian visitor gather from the regular services and the normal round of activities of any of the typical Protestant churches in America? Or what would the pastors or leading members of many of these churches describe as the real aim and objective of the church?

From fairly wide observation, it would seem that many pastors and their churches have not given this matter much serious thought. Many church meetings, organizations, and activities have no very clear or definite controlling objective.

How, then, can the success of any church be determined? Is it by the number of members on the roll? Or by the attendance upon the services? Or by the financial receipts? Or by the variety of activities? Good as these things may be, no one of them, nor yet the sum of all of them, can be regarded as a safe criterion of success, for this can be measured only by the achievement of an aim, the accomplishment of a purpose.

What then is the legitimate and worthy aim or purpose of a local Christian church? It may be stated, that the aim is *to bring men to Christ*. No one will deny that this is a true and vital function of every Christian church.

Or, the aim may be said to include *the building up of the members in Christian faith and experience*. This likewise is admitted to be a most important objective.

Or, it may be claimed that the aim includes *serving the community of which the church is a part*, by uplifting its morals, purifying its social life, elevating its business principles and polities. There can be no question as to the duty of the church to exert strong influence upon the right side of every moral, social, and industrial issue.

And yet, when due recognition has been given to each of these factors—personal evangelism, Christian culture, and community service—it still remains that even all three of these together do not fulfil or exhaust the true New Testament aim and mission of such a church. They are all good, but they do not go far enough.

Any church which is in actuality what it is in name—a *Christian* church—is in the very nature of the case committed to Christ to bear its full share in the task of carrying out His great plan and purpose in the world. The local church, as a constituent part of the Church universal, must have an identity of aim with it. The true mission of any local church can be discovered only by discovering the God-ordained mission of the entire Christian church.

The Book of the Acts gives us the inspired record of the founding of the Christian church by her risen Lord, and of the beginnings of her life and ministry under the

leadership of the Holy Spirit. The first chapter gives account of the contacts and conferences of Christ with the Apostles during that memorable forty-day period between His resurrection and His ascension. This was His last opportunity to instruct and prepare them for the human leadership of the church which He had founded. Surely, at such a time, He would emphasize the things most central and vital to the new institution which was to bear His Name and to represent Him on earth. He spoke to them "of the things pertaining to the Kingdom of God."

His One Theme

When we look to see the particular things of which He spoke, we find that one thing alone is mentioned. This one thing is recorded not merely once, but actually five different times, namely, here in Acts and in each of the four Gospels as well. And this one thing is the Great Missionary Commission. In Matthew it runs: "Go ye . . . and teach all nations." In Mark: "Go ye into all the world, and preach the Gospel to every creature." In Luke: "That repentance and remission of sins should be preached among all nations." In John: "As My Father hath sent Me, even so send I you." In the first of the Acts, Christ brushes aside the Apostles' irrelevant discussion of certain "times and seasons," and presses upon their attention the all-engrossing task which faces them of being His witnesses "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Could anything be more significant than the fact of this inspired fivefold record of the Great Commission given by the risen Christ to His followers, coupled as it is with the silence of Scripture as to any other task or responsibility enjoined by Him upon the Church? Can any thoughtful Christian fail to see that the one thing which was filling the heart and engaging the thought of our Lord during His last days, and even His latest moments upon earth, was the *giving of the Gospel to the whole world?* Can we escape the most obvious conclusion that Christ founded the Christian Church upon the Great Commission as its charter, and that, just as every human institution must abide strictly by the terms of its charter or forfeit its right any longer to exist, so the church of Christ, only so long as she consistently observes the terms of her Divine charter by being diligently engaged in her appointed task of carrying the Gospel *to all the world*, can rightly be called by Christ's Name or claim the promise of His continued presence and power, upon which her very life and work depend?

Christ's promise, "Lo, I am with you alway," follows and grows directly out of His command, "Go ye, therefore, and teach all nations." Similarly, His promised gift of the Holy Spirit's power (Acts 1:8) is associated distinctly with the task enjoined of being His witnesses *unto the very ends of the earth.*

It is clear that the missionary enterprise is no side issue, no secondary affair, not merely one of a number of equally important, or unimportant, things—*it is the primary thing, the main drive.*

The early church "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). That is to say, the church had her gatherings for worship and fellowship, had her doctrinal preaching and teaching for the instruction and edification of her members, had her sacred ordinances of baptism and the Lord's Supper, and all the so-called "means of grace." But these were not

meant to be regarded as the church's mission. They were not in themselves an end, but only so many means toward an end. The church was not designed to be a reservoir, ever receiving and retaining for itself God's spiritual blessings, but a conduit conveying them on and out to others everywhere. Her true mission was, and must ever continue to be, the same as her Lord's—to seek and save the lost, wherever these are to be found.

If Christians are really the light of the world, they are not simply enjoying that light, snugly shut up within the comfortable lighthouse of the church; they are to be flashing out that light far and wide, that mariners in peril upon a sea may see it and be guided to safety.

The Church an Army

Is the church actually a Christian army? Then its chief function is not merely to maintain drill, target practice, and dress parade within the barracks. It is a spiritual army of conquest, engaged in an offensive warfare on a world scale, pressing the claims of Christ and assisting Him in achieving His glorious purpose for the whole human race.

How can this truth be brought home to the local church of today, with conviction to the conscience and inspiration to the heart? While some local churches have caught the world vision and are co-operating nobly in the missionary enterprise, such churches are a sadly small minority. The large majority have not begun to measure up to that part in the enterprise which they ought to assume.

A multitude of our home churches need to see their relation to world evangelization in an entirely new light. They need to see that their assignment of responsibility as units in the combined Christian forces is properly represented, not by tiny detached blocks of territory in certain favored towns or rural districts here in America, but rather by narrow swaths girdling the entire globe. Each local church is to share the life, the aim, the mission of the entire church, and to project itself in some vital manner into the whole world.

A striking illustration of this unity of aim and effort, as between the whole and its constituent parts, is afforded by such a commercial concern as the Standard Oil Company, whose field of operation extends, like that of the church, literally the world around. The writer has met this company's depots and agents in the far interior of a number of distant mission fields. But wherever they are met, whether in North America or in the remotest corner of the globe, it is at once apparent that their aim, their object is one—they exist strictly to sell oil. That is the supreme end in view with the central organization in America, in keeping with its charter; therefore, that also is consistently the end in view with every station, big or little, near or far, the world over.

A missionary, writing from Manchuria, tells of seeing displayed by a Standard Oil depot away up there the ambitious slogan: "*Get The Light to Every Dark Corner of the World.*" Is there not in this a rebuke and challenge to the churches of Christ? The fact confronts us that throughout Asia and Africa are found multitudes of towns and villages lighted with the kerosene oil of the West, *but without the light of the saving Gospel of Christ.*

Merely deploring the fact will serve no useful end. The important thing is to locate the difficulty with a view to its correction. While there may be other factors which contribute to the failure of the church to have carried out more expeditiously and thoroughly her missionary obligation, yet it is our conviction that the prime cause is to

be traced to those pastors and church members who have never conceived of the mission of the church of Christ in its true and broad proportions, who have never "lifted up their eyes" from their local interests, *to think, feel, pray, and act in terms of the whole world.*

Some of the home churches have caught the true missionary vision and spirit and have contributed so much toward world evangelization, in the sending forth of their own sons and daughters and in supporting them by sacrificial offerings and faithful prayers, that one thrills at the thought of what the result would be if every home church were to adopt the same standard.

Our Forces and Resources

The Protestant churches of North America alone have ample forces and resources to carry out their Master's commission within the limits of the present generation. The provision of Divine leadership and power through the Spirit remains the same as ever. It is a matter of the heart and will of God's people being fully enlisted.

The key to the missionary problem lies peculiarly with the home pastors, who hold the God-given office of leadership for the instruction, inspiration, and guidance of the people of God in their life and service. Christians as a rule do not go beyond their leaders, in knowledge, in zeal, or in consecration. The pastor holds a position of sacred privilege and solemn responsibility. More than any other, he can influence missionary recruiting, giving, and praying. But that influence will be exerted only in the measure in which he himself has caught the missionary vision.

The need for a mighty spiritual revival in our churches is being voiced on every side, and for this, much earnest prayer is being made to God. Is it not also important to appreciate that the actuating motive for such prayer, and the supreme objective of such revival, should be not merely spiritual refreshing for our own souls, but, as the result of this, the carrying out more effectively of God's purpose through us for a lost and unevangelized world? True revival must always call us back to the will of God. *A genuine spiritual revival must therefore issue in a missionary revival.* When such revival comes, the problem of missionary recruits and support will be solved, a new volume of missionary intercession will link up the church to the omnipotence of God, so that the whole enterprise of world evangelization will move firmly forward to its consummation.—*Missionary Review of the World.*

WE HAVE just received from the publishers, Prof. Vladimir Martzinkovski's book, "With Christ in Soviet Russia." It gives a Russian Christian's personal experiences of the power of the gospel in freedom and in prison. $1.25 per copy, postpaid. May be ordered from office of the Fellowship, 1213 North Franklin Street, Philadelphia, Pa.

The Solution of the Bolshevists' Utopia

By Margaret M. Griffith

IN RUSSIA, at the present time, not only is atheistic propaganda being carried on with all the means of agitation at the disposal of national enlightenment, but a materialistic "dictatorship of opinion" over the whole population has even been decreed, which stigmatizes and prosecutes as a serious political crime the slightest deviation from the Marxian views of orthodox materialism.

In the November issue, we attempted to analyze the spirit of Bolshevism as to its philosophy relating to individualism. It is our purpose now to study the underlying ideas and principles in the system, which have contributed to the abolition of all religions. In the first place, Bolshevism is opposed to every system of thought contrary to its conception of materialism. Idealism, for instance, is regarded as its enemy. Bukharin says, "The senseless philosophy of idealism is refuted by every step in human experience." With them it is either we must assume the existence of the superhuman and divine spirit, such as is described in the old Hebrew fairy tales of the Bible, or we must say that the distant past is merely a creation of our imagination. A great campaign against all views unacceptable to the materialists was begun, not only by innumerable writers, but by a radical purging of the universities. In order to protect the next generation, the communist youth, it was decided to make a complete reform in the universities.

Many teachers of European reputation, at the Russian Universities, were faced with the alternative of either leaving Russia or becoming converted to the new notions of materialistic philosophy. An emigration of famous philosophers, historians, and even jurists to foreign countries took place. A circular was issued by the Russian Main Committee for National Education, presided over by Lenin's widow. It demanded the removal of a large number of books from the public libraries. This index included the works of Kant, Plato, Schopenhauer, Herbert Spencer, Ernst Mach, and Nietzsche. Altogether, ninety-four authors were banned from all libraries. Religion has too much of idealism, making it doubly dangerous to Bolshevism.

To the Bolshevists, all forms of society and of alleged intellectuality are merely a superstructure on an economic foundation. All forms of this superstructure are developed in accordance with the progression of productive forces, and were transformed from theinvisible world into a world of men. Only a philosophy which aims at concrete, useful results can claim to be regarded as a serious science. "Life practice," says Lenin, "is the basic angle from which the theory of knowledge must be treated." "Idealist philosophers," says Marx, "have merely interpreted the world in various ways; the really important thing is to change it." Enough has been presented to show the words of Daniel 11:37, 38 are being fulfilled in Bolshevism: "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all. But in his estate shall he honor the *god of forces:* and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things." Gerlich says, "In Bolshevism there is a rivalry of gods. The god of Marxism, the natural law of economic conditions, is at war with the personal God of Christianity." *The Bolsheviks are opposed to religion because it is contrary to their system of thought.*

Let us consider further the reason for the antagonism of Bolshevism to Christianity and all religions. It is necessary to learn how the false sects, separated from the Greek Orthodox church, embracing numbers of peasants, held, for many years, ideas similar to the Bolsheviks. The "Molokony" (milk drinkers) promised the kingdom of heaven on earth to all who would give up their earthly possessions; the "Khlysty" practiced sexual communism; and the "Tkoptsy" held to self-abnegation, even to the point of mutilation. All of these sects promised a Utopia on the earth. These old Russian sects, as well as the Bolsheviks, considered the belief in heaven and the life hereafter as indefinite and impractical. Therefore, they conceived of creating a Utopia in this world.

Be it noted here that the Utopian theories of St, Simon, Fourier, Cobet, Owen, and many others were patterned from that of Chalcedon, six centuries before the Christian era. All of these failed when

the attempt was made to put them into practice. Marx, in his "Communist Manifesto," supplied to these theories found in socialism today, which seek to lift the lowly, the deadly ingredient of class hatred and spoliation. Thus, he twisted the former Utopian ideas. He would "legislate unsuccessful men into success by legislating successful men out of it." Whereas the Utopians sought to aid the submerged to climb, Marx shamelessly boasted that his interest lay not so much in the advancement of the incompetents as it did in the dragging down of the competents. He figured it was easier for the many to pull down the few than it was for the few to pull up the many.

The Creed of Bakunin, the apostle of Nihilism, has been put into action by the communists. In brief, it is contained in this short paragraph: "Use all your strength and energy to level down the whole edifice of society, which has been built up by the labor of the ages; sweep away all extant institutions, so as to produce 'perfect amorphism,' for if any of them are spared, they will become the germs out of which the old social iniquities will spring up again; break up the nation and the family, and get rid of the bondage which they involve; destroy all states and churches, with all their obligations and sanctions; work towards confusion and chaos, in the faith that out of them will emerge a future in which all will breathe with absolute freedom; yet, take no anxious thought as to the organization of the future, for all such thought is evil, as it hinders destruction, pure and simple, and impedes the progress of the revolution." "The crafty Marx dangled before the dulled eyes of his dupes the bribe of a stolen world," swallowing this creed, hook and all.

Building on the sectarian ideas of the peasants, Bolshevism went far in advance of them, in its glowing promises to the masses, and thus won the peasant to its side. The "Raskolniki," another Russian sect, agrees with Bolshevism in regarding private property as something loathsome, a means for evil, and both hanker after a society in which there are no classes, no distinctions between rich and poor. It is very evident that, though communism's ultimate goal is to right conditions, her methods are illegitimate and are bound to fail, as man's attempts always will. The very fact that the destruction of the *old order* must take place before the *new* can be built, is *another reason why Bolshevism aims to destroy all religions*. Furthermore, like some of the false sects, they *regard religion as a vague, indefinite fantasy, impractical for this life.*

Many people have been puzzled by the fact that Bolshevism links religion with capitalism, declaring that the church is backed by the capitalistic system. Aside from the fact that the State Church of Russia was supported by the rich, largely, the origin of the Russian word for God throws added light on this question. Going back to the primitive tribes, we find men were equal; the elders later emerged and began to assume lordship over the others. Man began to worship them; the worship of dead rich elders is thus the basis of religion, in their conception. The name for God, in Russian, "bog," comes from the same root as the word for rich,"bogaty." God is called the Lord, the ruler of heaven, a powerful, rich lord. The idea developed that, like earthly lords, He mercilessly chastised His subjects. Faith in God is thus a reflection of loathsome earthly conditions.

The Bolsheviks have adopted this false conception of God and continuously depict Him as an old man, severe, and wearing spectacles. The rich were the great men in the church. God was the God of the rich, and the rich, in turn, supported the church, they reasoned. Finally, then, we see that Bolshevism is opposed to religion, because it regards God as the God of the rich. The rich oppressed and exploited the masses; therefore, the God of the rich must be their enemy as well, and so they hate God with the same bitter aversion they hold towards the rich. We need not wonder that God's judgment fell upon the rich of Russia. They should have manifested God to the masses, blessed as they were, and won them to God, whereas their lives misinterpreted Him to the masses and so turned them from Him.

The communist would build a new social order, would create a millennium, would do this by shutting God out of His program. Who will tell him and others like him that it is God's plan and God's work to set up a new social order? For this purpose, He is preparing a new creation (II Cor. 5:17); He is taking out a people for His Name (Acts 15:14; Rom. 1:16). After this is accomplished according to His eternal purpose, Christ will return to build again the tabernacle of David (Acts 15:16). He will come in the clouds of heaven, with power and great glory

(Matt. 24:30). His saints, raptured before the setting up of the reign of the Antichrist, who will introduce man's final Utopia, the great Tribulation, will return with Him.

Jesus Christ, God's own Son, is the only man into whose hands the reins of the government of this world can be safely placed. He will return to the earth as King of Kings and Lord of Lords (Rev. 17:4), sit on the throne of David, and rule the world in righteousness (Matt. 25:31). At His return, the rule of the Antichrist will end, for He shall consume him with the spirit of His mouth and destroy him by the brightness of His coming (II Thess. 2: 7, 8). Those systems and leaders which shut God out of their programs, will then have no part in His Kingdom—God will shut them out.

We need to tell men today that God has not failed, neither has His true church. Satan would blind men and cause them to think thus. It was Lucifer, the light bearer and leader of the music of heaven, the cherub who covered Christ in His preincarnate state, who brought rebellion in heaven and was cast out (Isa. 14:12-17). His destination is hell, prepared for the devil and his angels (Matt. 25:41), but, in the meantime, he desires to ruin God's creation on the earth. He succeeded in causing the fall of man through Adam (Rom. 5:12-14). Adam, with a holy nature, holding perfect communion with God, having power over nature and the lower creation, fell. His sin cost him the loss of all—he was cast out of the Garden of Eden and out from God's presence. But man was created in the image of God (Gen. 1:26), for His glory and for fellowship with God. The great father heart of God missed him, yes, yearned for him, and He called to Adam in his hiding place, "Where art thou?"

In the glory, there was one equal with God (Phil. 2:5), who was daily the delight of His Father, rejoicing ever before Him. It was Christ. But Christ rejoiced in the habitable part of the earth, and His delights were with the sons of men (Prov. 8:31). As He looked upon the universe—the sun, the moon, the stars—*man, above all His creation, delighted Him.* Proud Lucifer set his will against God with his own "I will" (Isa. 14:12-14). In contrast, how marvelous is the "Thy will" of the Lord Jesus Christ, as He left His throne in heaven for the Cross. What condescension, what humility! He would not grasp and hold on to what was His by right, equality with God. He was willing to lose it in order to gain it for fallen man. "He made Himself of no reputation, took upon the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2:7, 8). He gave up His riches for poverty, to make the poor rich. He laid aside His prerogatives as the divine, eternal Son of God, in order to, as the Son of man, make a way for the sons of men to become sons of God for eternity. He who was innocent and never sinned was willing to bear upon Himself the guilt and punishment and curse of all the ruin Satan had wrought, in order to undo that ruin. He was made a curse (Gal. 3:13) for the sole purpose of removing the curse—that which passed upon man (Gal. 3:10), upon God's lower creation (Rom. 8:19, 22), and upon the earth (Gen. 3:17). In Rev. 22:3 we read, "And there shall be no more curse." "It is finished" were His last words on the Cross. Christ purchased, by His blood, complete salvation, full and free, from all the blight of sin which Satan brought upon the universe and all mankind.

His day is not so far from us, perhaps. His day will usher in a new order, Christ's kingdom on the earth. Christ, the mighty Creator, who became the Redeemer, will restore His creation. His redemption reaches "as far as the curse is found."

No Utopian, no communist, no reformer has ever dreamed of a golden age such as Christ will usher in. This old world, with its rivers, mountains, and valleys, is beautiful, in spots, with the curse upon it. What will it be when the curse is removed and the earth is restored to its pristine beauty! Nothing that shall kill or destroy, not even wild animals, for they shall become tame; no more wars, no more sorrow, no hunger and no thirst, no sickness, for a man shall be a child when he is one hundred years old—but, above all, no sin, no greed, no selfishness, no distress, and no despair! Surely this will be heaven on earth, the rule of Christ with His saints for one thousand years.

Just as surely as the glory of God fills the soul of the man who is washed clean in the Blood of the Lamb, so surely the glory of God shall enfold in its mantle the whole earth, when cleansed from all taint of sin. "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Hab. 2:14).

Let us tell out the glorious gospel of Christ as Creator, Redeemer, and our coming King. Remember He Himself said, in answer to Pilate's question, "Art Thou a King?" "To this end was I born and for this purpose came I into the world." This is the message for Europe. The ten million Jews for Antichrist or for Christ—which shall it be? The answer rests with you, dear reader. Doors are now wide open to Jew and Gentile in Europe. They may close, as in Russia. Will you not help us to enter with this message?

RESUME OF 1934

By John Gordiuk

THE year 1933 has passed. We saw in it many good and bad things. Oh, it was a very hard time, even for the children of God, but do we wonder that this was so? No! The Word of God shows us very clearly that it will be so in the last times. The Lord was testing His children during the past year. Did we need it? Without any doubt! "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." We see God's merciful hand in it all (I Peter 1:6, 7). Praise the Lord for everything!

Now the Lord, by His mercy, has permitted us to face the year 1934. What will it bring to us? Every living creature wants to see something better, but the children of God must remember that the Lord has let us live for this year because He wants to see more fruits in us and through us. For this purpose, he must cleanse us, and that process is sometimes very painful for us (John 15:2). During the past year, we saw many signs of the near coming of our beloved Lord, and the prayer of all true children of God for this year is: "Even so, come, Lord Jesus!" It is the greatest desire of our hearts. The next greatest desire is that we may bring forth more fruit for our Lord and Master.

With the Lord's help, I am working in His field here in Mlynow, but I am very often called away to visit other churches. Last month I was on a journey for about seventeen days, walking with another brother for more than 200 kilometers and holding meetings almost every night, sometimes in the day also. The Lord blessed us abundantly.

On January 7th (Christmas, according to the Old Style calendar), we had a very blessed children's meeting. Many visitors were present to see the children and hear their testimonies. Now, God willing, we are preparing to have a spiritual conference lasting three days (January 19-21), on the theme, "The Unappropriated Promises of God." We pray for great blessing from the Lord upon it. I ask you to pray for us.

John Gordiuk and Family

Thank you very much for your letters and all your care for us. May God reward you a hundredfold in His glory! I greet you all in His precious Name!

ENCOURAGING WORD FROM ALBANIA

By Rev. P. B. Kennedy

LAST evening we closed two weeks of special evangelistic prayer services. The attendance has crowded our capacity here, and several, especially young men, have made a definite decision to follow Christ. We will continue these meetings certain evenings and will form an additional class in our Sunday School for these men.

We thank you for backing us up in prayer, and we wish you and our Fellowship friends a Happy New Year under God's blessing.

Let us keep our hearts open, so that all the Lord has prepared for us may come into us.

—*Dr. Reuben Saillens.*

"In Season, Out of Season"

By Philip Manetz

I HAVE your letter, with remittance enclosed. Praise God for His unfailing grace in supplying my every need! I thank you for your continual interest and prayer in my behalf and for the Lord's work here.

The Lord has graciously undertaken again with regard to my visa, and it has been granted to me for six months, until June 10, 1934. Praise God for answered prayer! I met Mr. Gitlin and Miss Christoffersen in Warsaw, and we had fellowship in prayer for the Lord's work in Poland.

My infected foot has been restored to normal health and strength. Praise God!

The blessed year of 1933 has gone forever. "And this, knowing the season, that already it is time for you to awake out of sleep; for now is salvation nearer to us than when we first believed" (Rom. 13: 11). There were many failures, stumblings, and shortcomings during the past year, but His grace was superabundant. "And He hath said unto me, My grace is sufficient for thee; for my power is made perfect in weakness" (II Cor. 12: 9).

Philip Manetz

When I look back over the past year's labors, there is nothing over which to boast. "That, according as it is written, he that glorieth, let him glory in the Lord." With thankful heart, we can say that the gospel of Christ has been preached faithfully, tracts and Gospels distributed prayerfully, and much gospel seed sown, and there are some who have been added to the church of God, by His grace. We give all praise and glory to God! "And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." On the other hand, with sorrowing heart, we grieve because there are some who once professed to be His disciples and for some time followed Him faithfully, but who have now gone back into the darkness of night "and walked no more with Him" (John 6: 66). "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him" (Heb. 10: 38).

We have had a mild winter thus far, and it has given great opportunity to witness for the Lord. We had a specially great opportunity to witness of God's love and His great Gift to the world, during the Christmas holidays. For the first time in the history of the village of Oziaty, a Christmas program was conducted by an organized Sunday-School. The enemy of the gospel bitterly opposed this program. The Greek Orthodox priest and the public school teacher told the police that we were interfering with the educational system of the public school. The police strictly warned us to discontinue the Sunday School and the Christmas program. Of course, we were obedient to authority and were willing to discontinue, committing the matter to the Lord.

In the meantime, the chief of police investigated our Sunday School and the nature of our Christmas program, and found that the report was false. He then gave us full permission to continue with the Sunday School and the Christmas program. One of the policemen even gave us his Christmas tree and sent his children to the Christmas program. Praise God! The children took their parts in the program, repeating Scripture verses and spiritual poems, and singing Christmas songs. After the program was over, we gave them each a little red bag containing a small apple, a few little cookies,

and a piece of candy, etc. You should have seen how happy the children were. Thus, everybody was satisfied, our enemies were ashamed, and God was glorified. Praise God forever! Please pray for the Sunday School work, including the Sunday School teachers. Pray, too, for the public school teacher, who is the greatest enemy of the Sunday School.

"The wicked walk on every side, when the vilest men are exalted" (Psa. 12: 8). "But concerning the times and the seasons, brethren, ye have no need that aught be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall in no wise escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober" (I Thess. 5: 1–6).

Praise God for answered prayer! A Roman Catholic woman, for whom I asked prayer, gave herself definitely to Christ last Saturday evening in the gospel meeting. She asked prayer for the salvation of her family. She has two daughters and three sons.

Please continue to pray for the demon-possessed man, that he might be delivered from the power of Satan, to the glory of God.

The Lord's blessing is resting upon His Word and work, and the attendance at the gospel meetings has increased considerably. Please pray for a mighty revival in Poland.

You remember the blasphemy of the wicked communists in Russia and their plan: that, by the first of May, 1937, the word God and the comprehension of God shall be driven out from the borders of Soviet Russia. Oh, children of God, *note that date*, and let us, unitedly, by faith, claim the power of the Blood of the Cross of Christ, for He hath triumphed over death, hell, and the devil (Heb. 2: 14; I Cor. 15: 57). Let us earnestly watch in prayer, for most assuredly God will speak, though He tarry. "And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily" (Luke 18: 7, 8). "Cast not away therefore your confidence, which hath great recompense of reward" (Heb. 10: 35). See II Chron. 7: 14 and Heb. 10:25.

WAVE OF SUICIDES IN CZECHOSLOVAKIA

By Dr. James Ewke

AN epidemic of suicides is passing over the country. In these last years, Czechoslovakia has had three or four times as many suicides as other countries. I feel we must help these unfortunate souls in every way possible. I am about to give out the message, in Prague and the outskirts, "Suicide and Christ." Will you earnestly pray that God will bless this work? My first message was given on the 16th of January. It is also my hope to give out this lecture as a booklet, and I need for this $25.00. I want to print this at once, if possible, and believe it will be for the glory of God.

Note: The $25.00 has been sent Dr. Ewke. Pray that this booklet may be richly blessed of God in its distribution.

A FORWARD LOOK

By Dumitru Prystupa

MY CONGRATULATIONS to all in the Fellowship for the new year, 1934. I trust that you will all work hard for the Lord this year, since His kingdom is near at hand.

I am so glad that you are not forgetting me. My health is not very good, but I praise the Lord that I am as well as I am. In the winter, there is always plenty to do in the Lord's vineyard. I am kept busy visiting the people and having evangelistic meetings. There are many hindrances and difficulties. The present financial crisis has fostered communistic and atheistic feelings in the hearts of the people, but, through His grace, God looks after His own. All the meetings are packed with people, and there are conversions, also. I believe that in this new year the Lord will permit me to bear fruit for Him.

Letters from Russia continue to be very cautious in describing the real situation. The suffering of God's children exhausts the strength of some, and it needs to be renewed daily. Others, who know the secret of abiding in Him, show a "miracle of endurance" which baffles the godless rulers more and more. Prayers are needed.

In Carpathian Russia

By John Kovalchuk

WE WERE very busy this past month, traveling from place to place and holding meetings. It was Christmas time, which lasts for almost a month. We have two calendars here in this country, one being observed by the Orthodox and Greek Catholic Churches and the other by the Roman Catholic Churches. There is a difference of two weeks between them, so we had great opportunities at this time to hold meetings. They count every day a holiday during this season, especially the evenings.

We spent the first Christmas, according to the Roman Catholic calendar, around the city of Mukachevo, over a hundred miles from our place. We had a series of meetings there, and a Christmas program for the children. The Lord blessed our services, and all the believers were grateful and satisfied. They always ask us to visit them as often as possible. They are in great need of a regular worker in this region, among the Carpatho-Russians as well as among Hungarians. We must continue to pray that the Lord will send more workers to this needy field.

The second Christmas, the one observed by the Orthodox and Greek Catholic Churches, we spent here in this province in which we live. The people here are mostly Orthodox and Greek Catholic. This is our main center. This province is mainly populated by Carpatho-Russians. The field is large and open to the gospel. If we only had a few more devoted workers here, who have been truly called by the Lord! The opportunities here are very great. We get calls to new places, while, at the same time, we are unable to cover all the ground in which we are already laboring. Those places ask us to come to them and hold a series of meetings for a couple of weeks. Shiroky Luh is insisting on our coming to them for a week or two as soon as possible. Winter time offers very good opportunities here for sowing the gospel seed.

During the Christmas holidays, we tried to cover as much ground as we could here in this large country. We held meetings and had Christmas programs for the children, in several places, giving the children opportunity to sing, to quote Scripture, and to recite spiritual poetry. They love to do it, and will walk many miles, in intensely cold weather, to the places where the exercises are to be held. Oh, what a wonderful opportunity to evangelize these young people! May the Lord send more workers, who could give their lives to labor among these children!

Family in Carpathian Russia

The greatest difficulty in doing gospel work among the people here, is their extreme poverty. They are very poor indeed, most of them being starving and only half clothed. One wonders how they can exist. All of them, especially the children, are pale and yellow, with sickly-looking faces. This year is unusually hard because of the heavy rains of last summer,

which caused poor crops. Most of our believers are suffering from starvation.

Some time ago, while visiting our people in a certain town, we called on a family of eleven. We noticed a large basket of dry corn-cobs standing in the corner. We thought they were intended for fuel, but they told us later that they grind them into flour and use them for food. No wonder that the children of that family looked very sickly! They all attend our Sunday School and church services, and love the Lord, in spite of this condition. A few days ago I visited a family in Bustino. The small cottage was awfully damp and cold, and they had no wood at all to make a fire. They were all hungry, and the children were almost frozen. You can imagine how difficult it is to preach to people who are cold and starving. One must show his Christianity in a practical way (Matt. 25:34-45; James 2:26).

While we travel and hold meetings, in most cases we have to carry our food with us. These people are themselves starving, and they cannot feed us. There are no restaurants in these small towns, and if there were, we could not afford to go to them. Yet, in spite of all these hardships and difficulties, the Lord is blessing our labor, and we thank Him for this wonderful privilege of testifying to these people living in darkness and without Christ.

Last Wednesday Mrs. Kovalchuk slipped down and hurt herself very badly on a cement road, on her way to prayer meeting. We had to call for a horse and wagon to take her home. She suffered greatly, but she is now much better. Please pray for us and our field.

HOW THE LIGHT BROKE

THE following testimony was given by a woman in Czechoslovakia who heard the gospel in one of the meetings conducted by Brother Charles Lukesh:

"Friends, you know I have come here for nine months, and how at the first I was contrary, even to remaining away for weeks at a time. I could not comprehend why there was no mention made of the Virgin Mary or the Saints. Yet the Word spoken drew me irresistibly and gave me a strange joy. Still, I was not satisfied, and could not understand what 'peace with God' or 'an assurance of sins forgiven' could be.

"Last Thursday, Mr. Lukesh came to us and, after pointing out to my husband and myself some passages of Scripture, prayed for us and then asked us to pray also. I did not yet understand, but I took his advice, and before retiring prayed again for light. Then and there, a marvelous illumination came to my soul, and for joy I prayed, 'Lord, what shall I do that Thou depart not from me?'

"I opened my Bible and read Galatians 5:13-26 (she read these verses to us) and I took these verses as the Lord's direction for my life. Now I beg you all to forgive me in whatever way I have hurt you, and do please seek this peace which God alone gives."

This woman was one of the strongest Romanists, but was shocked at the ignorance of her own daughter in regard to the things of God, and sought the Light.

SOUL WINNING

By Jan Wladysiuk

BY THE grace of the Lord, we are safe and sound. We spent the Christmas and New Year holidays unto the glory of God. We preached the gospel in many places, and experienced much joy and blessing.

The brass band of the Targoszyce Church reached us on Wednesday night, January 17. We did not know that they were coming at this time, but, nevertheless, we had a very good meeting. The following morning, we went with the band to the village of Samuelowicze and then at night to Zarechie. On Friday morning, which was a Russian Orthodox Church holiday, we came again to Bereza Kartuska and in the evening we went to Reczyca.

The meetings were overcrowded at these places, and many people were touched by the Word of God. When I gave the invitation, after the Friday morning service at Bereza Kartuska, over twenty souls came forward and, with contrite hearts, expressed their desire to serve the Lord, our Saviour. Dear brethren, pray for the work here.

His intercession must be prevailing. It is not supposable that He can plead in vain. He is no petitioner at a distance, who, with moan and sign, asks for what He deserves not. His intercession fails not, but is potent, triumphant, prevailing.

—*C. H. Spurgeon.*

An Autobiography

By Eugene Nagy

Our brother Nagy, who is laboring for our Lord in Hungary, sent us this first instalment of his life story. We trust our readers will find it interesting and profitable. Pray for him.—Editor.

AMID many-sided missionary activities, I now find time to comply with your wish that I send you a sketch of my life. It may happen that this will be tedious to some, and of these I beg their indulgence, asking them to kindly bear in mind that what tires one may be instructive and of value to another.

As our physical, mental, and, in some measure, even our spiritual life is deeply rooted in that of our parents, for our healthy state regarding these we owe them many thanks. The blessed influence of a godly mother reaches out to unborn generations and leads up to the very gates of heaven. At any rate, as I contemplate the theme, my thoughts flash back in sweet memories to my dear, noble-hearted mother, who, I feel, deserves first place in my sketch.

My mother, Lydia Borsos Szabo, was born in the city of Szentes in 1831. My heart was indeed touched when I visited the city four years ago and gazed upon the old school building and the church she used to attend as a little girl almost a hundred years ago. This old school building is now gone, a new one having been erected in its place two years ago. On her mother's side, my mother was a descendant of Hungary's nobility, of the Losonczy family, which branched out from the ancient Tomaj clan of Hungary. The "Magyar Lexicon" (Encyclopaedia of Hungary) contains a full description of this Losonczy family, members of which, seven centuries ago, were governors of Hungarian provinces and advisers to the king. Centuries later, other illustrious members of the family succeeded them, among them Steven Losonczy, commander of the Fort of Temesvar, who, in 1526, at the head of five thousand men, defended this fort against a Turkish army of six thousand. Later still, other members of the family were authors, educators, and theologians. One of the latter (in about 1700) composed church hymns, Numbers 141, 142, 143, 144, 145, 146 being used in all Hungarian Reformed churches to this day. The first letters of the consecutive verses of these hymns spell out his name and title, which, when translated, reads "Steven Losonczy, Professor at Nagy-Koros." This letter-riddle, revealed to me by my mother when I was yet a boy, seems to be a family secret, for, before pointing it out to a number of clergymen, none of them had any knowledge of it, which is a somewhat further evidence of my mother's being the author's descendant.

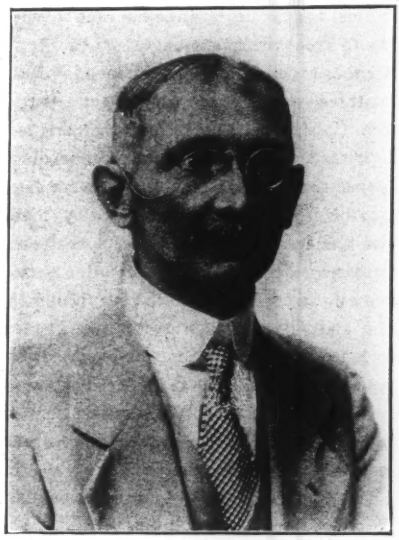
My father was born in 1824, in this city of Hodmezovasarhely. At the age of twenty-four, he married and established a bakery business in his native city. Fifteen years of hard work rewarded him with a good-sized fortune. Being a man of sterling character, he enjoyed the respect of the entire community. Some years later, however, hard times ensued. His income was not sufficient to provide for the needs and education of his large family of thirteen. A few more years passed, and then, with business failure and financial ruin staring him in the face, came the grand test of his character. Just preceding his business collapse, his lawyers, tempting him, begged him to save his family and fortune by merely signing his name to a certain paper. His noble character revolted at the suggestion and he indignantly replied, "What I owe shall be paid out of my fortune, even if it takes my last penny." For his honorable attitude we, his children, adore and bless his memory. But, in the eyes of the world, he paid heavily for it, for his financial ruin soon followed and, in 1884, at the age of sixty, he emigrated to America to try his fortune, having six children with him, including myself, a ten-year-old boy. He always bore his crosses bravely; I was twenty-one at the time of his death, and I never heard a word of complaint from him. All that I know of the things he suffered, I learned from others, years later.

The purity of the character of parents is not only a blessing to all, but it redounds in showers upon the parents themselves. Oh, with what heavenly joy my mother used to exclaim, "I am the

happiest of mothers! O dear Lord, I thank Thee for blessing me with children who are the very best of men!" The Lord alone can tell to what extent this was true, but, nevertheless, my good, noble-hearted mother had the blessing of that conviction. She was always active. Her manifold household duties could not prevent her from following the leadings of her loving heart. She had a kind word and ready help for the beggar on the street and, as her means allowed, she would supply hot dinners for the infirm and aged inmates of the House of Charity. During an inundation of the Theiss River here, while she was in America, my mother collected contributions amounting to $100.00, sending it over here for the poor flood sufferers. She would likewise take her share in the building of additional churches in her home town. These are a few examples of her busy life. As well as being one of the best of mothers, she ranks with the best of women.

My father, in dealing with us boys, was always strict, but never harsh. For mischief done, we never failed to get our dues in proper fashion—we even had to thank him for thus teaching us a good lesson. In reply, he would express his regret for having been compelled to administer the punishment. Let me confess that my thanks never issued from my heart, nor were his regrets quite acceptable to me.

Perhaps a word might also be said about my family name, Nagy, which, except for the following incident, which occurred about two hundred years ago, would have remained and today would rightly be "Sebestyen." About 1730, three unmarried brothers, Stephan, Paul and John Sebestyen, being feudal tenants (as our family record reads), absconded from their feudal lord at Kereszrwa, County of Fejer, Hungary, because of unjust and tyrannical treatment on the part of their feudal lord. Two of the brothers, Stephan and Paul, settled in the free city of Halas (which had just been chartered), while the third, John, made his home in Hodmezovasarhely. Inasmuch as this latter place was also the possession of the same feudal lord, John Sebestyen, in fear of identification and consequent retransportation to Keresztes, assumed his mother's name, Nagy. Thus, John Sebestyen, my grandfather's grandfather, became John Nagy. He had ten children, among them being Samuel, who was



EUGENE NAGY

my great-grandfather. Samuel Nagy had five children, among them Paul, my grandfather, and his son was Joseph Nagy, my father. Thus, I am the fifth descendant bearing the name of Nagy, and, as it has been the family name for just about two hundred years, it would be hardly proper to change it to the really rightful one of "Sebestyen." With these preliminaries, I now come to my theme proper.

I was born in the city of Hodmezovasarhely on March 8th, 1874, at 5 o'clock in the morning. As I learned from others later in life, my mother nearly lost her life when I was born. We all know that memories of incidents in our childhood remain vividly with us. Let me relate a few of these and tell of the reactions they called forth in my childish mind.

My mother's thirteenth and last child was born in February, 1877. I, the twelfth, was then two years and eleven months old, yet vividly do I remember how, the following morning, my older sister lovingly took me to the foot of the bed to show me my tiny sister, whom, she smilingly whispered, the stork had brought us. To be sure, I would not doubt her word, but I well remember this question coming up in my mind: How was it possible for that stork, a mere bird, without intelligence and flying high up in the air, to safely sup-

port this baby during the flight and, without hands, to keep it from slipping off its back?

Another experience of my childhood, when just about three, was my excursion to get a peep into heaven. (It should be noted here that this part of Hungary is a perfectly level and very fertile plain for about sixty miles around.) We were camping at a bathing pond not far from this city, that particular summer. Coming out of our tent early in the morning, about half an hour after sunrise, I glanced up in admiration at the beautifully tinged golden and silvery clouds overhead. Then, as I surveyed the distant horizon, those glorious clouds seemed to meet the ground there. That was just enough to start me off. "What a wonderful thing it will be," I thought, "to go there and inspect the glories of heaven, and speak to the angels—and all this unknown to mother!" I thought I would then get back by the time she got up for breakfast and I would relate to her the wonderful story of my trip to heaven. Off I went in the direction of a tall tree, the top of which appeared to me to be surely touching the clouds. On I ran, and reached the tree at last. I gazed at the clouds above, but, to my dismay, the clouds still seemed quite high. Undaunted, I ran farther, toward another tree, only to meet with the same pitiful disappointment. The glorious clouds touching the ground seemed just as far as when I first started on my trip. Again, with redoubled energy, I rushed on across bushes and ditches, falling and rising, hands and face bleeding and dress torn, as a result of the cruel, thorny bushes. Then, with one look of reproach at the ever receding and deceiving horizon, I fell exhausted and weeping. A farmer on his truck, going to market, chanced to drive that way. He gently asked my name and took me safely home, where everybody was out searching for me in all the directions of the compass. "Where were you, dear?" was my mother's first question. "I wanted to go to heaven," I blurted out, crying, while my mother, with a smile she could not suppress, remarked, "Well, dear, your present appearance is quite unfit for heaven." Since then, I have learned that the way to heaven lies in quite a different direction.

A very clear picture comes before my mental vision, even now, of my grandfather walking feebly homeward from church service each afternoon. He was eighty-three then, and I was three. The sweet singing of my baby niece still rings in my ears. They both died in 1878, when I was four years old. These two deaths, and especially seeing my grandfather reposing in his coffin in slumberlike death, prompted my coming to my mother with this question, "Mother dear, do we all have to die? Must I die, too?" "Yes, dear," she said, gently, "when the time comes for it, we all have to die." Her reply, I recollect, was not just to my liking, and I wanted to settle the matter in a way that would satisfy me. Taking death to be a sort of sleep, I resolved, then and there, that, when my time to die should come, I would be determined and strong-willed and would refuse to die. But one thought followed another as I, a four-year-old tot, sat musing there on the porch steps on that beautiful sunshiny afternoon. "Men are big and strong and smart," I thought to myself, "and some must surely have tried my scheme and yet had to die." With that, a serious doubt arose in my mind as to the value of my scheme against death. Continuing my musing, this line of thought followed in my childish mind: "Somehow, babies are in the world . . . they play . . . grow up to be men . . . then they work . . . then die. What is the reason for all this repeating itself if we have to die? What is the object and sense of life?" Twenty-two years later, I received the all-sufficient answer to those questions of mine, in the Son of God, my beloved Saviour, Jesus Christ. Had it not been for Him, I should be as far from an answer now, at sixty, as I was then, at the age of four.

It was before I was placed in the Kindergarten, and therefore not more than four, when my mother found me in our orchard one cloudy afternoon, stoning a frog. Apparently astonished, she approached me gently and said, "What are you doing, dear?" "Killing a frog," was my ready response. "But why?" she inquired in surprise. "'Cause it's ugly," I explained. "The frog can't help that," said she, "God made it so. Would you like to be treated as you are treating that poor frog? It didn't harm you. Besides, the poor frog cannot defend itself." At this point, our dialogue came to an end with my bursting out in a flood of tears, profoundly regretting what I had done and feeling badly because of the frog's incapacity to comprehend my plea to it for pardon, for which I was now

longing from the depth of my little heart. In my dear mother's lap, however, I soon found consolation, as she assured me that, as God forgave me, so did also the frog.

Soon afterward, I was placed in the Kindergarten, which institution here is free from all teaching and school discipline. Playing, singing, games, and recitation make up the day's program. The punishment for the child who uttered a chance bad word, was to have a burning coal placed on the tongue. To this day, I do not know how the old gentleman in charge managed to administer this punishment, but it seemed to me then that he actually did this to one culprit. The old building with the gardens is still the same as when I was taken there each morning and afternoon, fifty-six years ago. The surroundings are unchanged, and the singing, recitation, and marching, accompanied by the old gentleman with his violin, all pass before me in clear, panoramic view. Each time I now pass these dear premises, a blending of melancholy and happiness comes over me, and I stop for a few minutes to meditate upon those innocent days of childhood spent there many years ago, picturing myself among the children whom I now see joyfully playing there.

At the age of six, I was transferred from the Kindergarten to the elementary school of the Reformed Church. As in the former place, each day's program began and ended with prayer, and we had religious instruction every day. During the first two years, we studied the leading events of Old Testament history; the third and fourth years, we learned by heart the first verse of each Psalm and took up the New Testament. Church attendance was compulsory during the fourth year, and at this time we first partook of the Lord's Supper. Let me confess here that, because of extreme bashfulness in my boyhood, I would do anything to avoid church attendance and really managed to stay away from every service, notwithstanding repeated admonitions from my teacher. Thus, I even failed to partake of the Lord's Supper, and did not do so until I formally joined the church in America, years later. There comes to my mind now the silent exception I made to one of the explanations of my teacher, while in this school at the age of nine. His subject on this particular day was the Saviour's teaching that all men are our brothers, and that we must love them as ourselves and forgive them. Of course, I heartily agreed with all of this, but, when shortly afterward he told us that we must go to war and fight to protect our country, an inconsistency in his teachings loomed up within me, followed by these thoughts: "War means hate and murder. Whom are we to obey—God or man? We must obey God rather than man." This conclusion remains with me to this day. Indeed, we "cannot serve two masters."

It was in the spring of 1884, before completing the fourth year of this elementary school, that my parents, with six of us children, emigrated to America. My oldest sister, who had married, remained in Hungary; my oldest brother, a marine captain, was navigating the oceans. Two other brothers, already in America, awaited our coming. Soon after our arrival in New York City, my father and brother went into partnership, establishing a bakery and confectionery business. However, a big mistake was made in that partnership, causing many sad days to my poor father. Because of the intimate relation and implicit faith, such as is proper between father and son, the drawing up of a partnership agreement was dispensed with. Misunderstanding followed, which had to be settled in court, giving my father sole possession of the business. He kept up the business only a few years longer, because, just as a mature plant will not stand transplanting, no more could he get accustomed to the new ways and strange surroundings in the new country of his abode. In 1889, after a five years' stay in America, he returned, with my mother and sisters, to his native Hungary, where he died in 1894.

Not knowing a word of English when I came to America, I was placed in a lower grade in the public school than would otherwise have been the case. Within six months, however, I spoke the language with sufficient fluency to place my general standing in the grades as No. 1 during the years that followed. For my last school year, I was a student in the highest grade of a German-English private school. It was in this school that, on Christmas Eve, I was presented with a fine silk handkerchief, back of which is a little story. Silk handkerchiefs did not come my way often those days, so, year after year, I saved this one and duly admired it. Being engaged in this pursuit one afternoon, my mother observed me doing so and, seeing the silk

handkerchief still in perfect condition spread out before me, she smilingly looked into my face and said, "I suppose you are saving this silk handkerchief for your future bride." Of course, I was embarrassed at the unexpected remark and my face was suffused with blushes. I said nothing, but inwardly I responded, "Splendid thought, mother dear, so shall it be!" Many years later, I asked my bride's hand by means of this handkerchief, begging her to accept it from me; and now, almost forty-five years later, the silk handkerchief, still in perfect condition, is in the posesssion of my wife.

Well do I recollect how, one fine spring afternoon, when about the age of seventeen (the age when a boy thinks he knows it all), I happened to come across some Scripture verses, parts of the text of which seemed to touch my conscience rather keenly. As I stood on the porch and looked about, observing the budding of trees and flowers, as if on the point of discovering some real truth for myself, I pondered: "Trees and flowers blossom only because of the warm sunshine. Then winter comes and all is over with them until the following spring, when the new ones come to take their places. The animal kingdom feed either upon each other or upon the vegetable kingdom, and they, too, come and go ad infinitum. Hence, Nature is all, and there is none else." Thus went my way of thought, but, praise God, it was radically changed ten years later by Jesus Christ, my beloved Saviour, who taught me that back of all is the everlasting arm of an almighty, loving Father, the Creator and Sustainer of Nature's forces and of all things.

And yet, contrary to what would appear from the above, I feel that even then, deep in my heart, I believed in God, because I distinctly remember my pitiful prayer to Him about that time, prompted by the following incident. At that time I still had no favorable prospects for my future, and was compelled to work among a rather vulgar class of people. Weary and drowsy at my work, suddenly the sound of fearful, blasphemous cursings between two other men struck my ear, and, rousing out of my drowsiness to full consciousness, in terror and in agony of heart and soul, I implored and besought God to have pity on me, so that I might not have to spend my whole life in the company of such men. Glory to His precious and blessed Name! He heard and answered my cry, for he took me out and placed me among gentlemen, up to the present day of my life; but, strange as it may seem to the worldly mind, today, with a sad heart but joyous in His service, I myself seek out and go among such men to win them to honor and glorify His most holy Name. He heard my bitter cry then, as He always hears and answers every prayer that comes from a broken and sincere heart.

(To be Continued)

PREACHING THE WORD

By Lukas Badziak

(Roumania)

I PRAISE the Lord daily that He has given me the opportunity to proclaim the glad tidings in this most needy land. The district in which I am working includes about ten villages. In some of them there are already assemblies of believers, while in others, seekers after the truth are to be found, and I preach the gospel to them to the best of my ability. We have the privilege of having a small assembly in my house.

I am particularly thankful that I have many opportunities of speaking about Jesus to Jews, whose interest seems to be growing and who seem to be ready to read the New Testament. The harvest is great, but there are very few laborers. Please pray to the Lord of the harvest, that He will send more laborers into the vineyard.

Accept the sincere thanks of myself and family for your fellowship in the Lord's work in this country, both by prayer and gift. May the Lord's rich blessing rest upon you and sustain you during the coming year!

The Only Way

Take the doctrine of Substitution out of the preaching of Paul, Peter, John, James, and you take out all that they preached. So there does not seem to be one ray of hope for the man that ignores the blessed subject of Atonement by Blood.

—*D. L. Moody.*

When I ask the question, "Why art thou cast down, O my soul?" I am ashamed of the answer that must be returned. What if property, credit, health, friends and relatives were all lost? Thou hast a Father, a Friend, an Advocate, a Comforter, a mansion, a treasure in heaven.

—*Bishop Joseph Hall.*

Steadily Advancing

By R. W. Hill

AT THE beginning of this New Year, we can look back with grateful hearts for the many blessings the Lord has showered upon us. In spite of the very serious financial conditions, and in spite of the most virulent attacks of the enemy, the Lord's work in this most needy country is steadily growing. Many new churches have been formed during the past year.

The attacks of the enemy have been varied and numerous. Bodily sickness, unfaithfulness of false brethren, lack of funds, etc., have all been of no avail, and we can see in the churches in our immediate vicinity a greater hunger for the Word, more fellowship, more love, and more intelligent prayer. The believers seem to be more and more of one mind and spirit. How much we can praise Him for all He has done!

It was my privilege to attend the General Conference at Ploesti this year. It was there that one was greatly impressed with what the Lord is doing in this land. I attended a General Conference there twelve years ago. At that time there were present some 100 believers, representing about 10 churches; this year, about 750 believers were present, representing about 150 churches. Among those present were Roumanians, Ruthenians, Russians, Gypsies, Hungarians, Bulgarians, French, Germans, Swiss, Poles, English, and Americans.

Our own District Conferences, in June and January, were also extremely well attended, in spite of most unfavorable weather conditions, and the further fact that the believers in this land belong to the poorer class, most of them having barely enough to eat. Yet, many came more than a day's journey, on foot, in deep snow, or in pouring rain. An English brother visiting us said that he had never seen anything like it! ! It was indeed a sight to encourage the most discouraged to press forward and proclaim the gospel, in season and out of season.

At Ploesti over 600 partook of the Lord's Supper, and here, over 250.

We are facing a new crisis. The Ministry of Religion have issued new regulations regarding the ones who are authorized to hold religious services, and the conditions are such that they are entirely

Young People's Group in Siret, Roumania

unacceptable. Our committee is having a strenuous time with the authorities. What the outcome will be, we do not know, but we ask you, dear friends, to pray much for us. Fortunately, the number of our believers and churches has increased so fast in the last ten years, that they have to deal not with a handful but with over 6,000 or more, and they will hesitate to attempt any drastic measures. Of course, the Orthodox Church is back of it all. They see the large number of those who are leaving their church, and they are trying in every way to stem the tide. But He is the Overcomer! Hallelujah!

We again ask you to pray much for the work here. The fall of the dollar means that none of our co-workers are receiving sufficient support. We appeal to you, dear brethren, to help us here. The harvest is great and there are so few laborers, and those who are in the field need more support. The people here are so extremely poor that they can do but little, yet we are continually receiving calls from many villages who have never been visited and where they have never heard the Glad Tidings. Help us, dear friends, for the need is great!

A MIDWINTER MISSIONARY JOURNEY IN BULGARIA

By Pavlina Dimkova

Pavlina Dimkova

Another year has rolled away into eternity—a year of many moral, financial, social, and political disturbances. We have learned that such a thing as security, for an individual, regardless of his neighbors, or for a nation regardless of other nations, does not exist. On the other hand, it was a year of numerous blessings and happy opportunities to work for God and lost humanity. It is wise and very educational for a child of God to make a clear and sincere estimation of the workd one for the Master during the last twelve months. First, an estimation of our own spiritual condition. Have we grown in the grace of the Lord, or have we become cool and indifferent? Second, an estimation of our personal relations toward the great enterprises of God's church on this earth. Have we come to the conclusion of that great man who said, "My parish is the world?" Or have we grown narrow, nationalistic, indifferent toward the great spiritual needs of the world? "Go ye into all the world, and preach the gospel to every creature"—was the last command and wish of our dear Saviour. It is a sad fact that the present financial crisis is due to the spiritual indifference that exists in the midst of the churches. It is time to awake out of our spiritual lethargy, both as individuals and as the church of God in this world.

I believe that our readers will recall the facts which I stated in my printed report found recently in our dear magazine, regarding the purpose and the work done during our Missionary Summer School, held in July, 1933. The School in question gave to all pupils who showed an interest in the work offered by the School, a new and fresh understanding of, and a deeper insight and love toward, the missionary work in Bulgaria. It was a delightful thing to notice the newborn desire in all of us to be real missionaries of the cross of Christ in our own country, where the need is so great.

In the latter part of October, 1933, our church conference was held in one of our villages. As president of the Union of Missionary Societies in Bulgaria, I was given the privilege of acquainting the churches with the scope of the future plans for our missionary work in Bulgaria. The plans presented were discussed and heartily approved by the Conference.

The very next day our Annual Meeting was held. The delegates, representing the different societies all over the country, read their reports of the work done and, after a warm discussion, the new plan for work was outlined. One of the outstanding decisions made during that time was that a missionary campaign be made throughout the country, in order to stir up the evangelical missionary spirit of the churches and also to organize and establish missionary societies in the churches where they had not yet been started. The Conference elected Miss Baird, a well known missionary of the American Board, and myself as the persons to make the journey. All the churches were informed

of our coming, through letters, and were asked to notify their people.

After the necessary preparations were made, we started our journey on December 11, 1933. The weather was terribly cold, and snow and deep frost covered the earth. It is impossible for me to describe in full detail the work that was accomplished during our campaign. The area covered was about 385 kilometers. The trip was not very easy to make, because of the cold weather and also because of lack of transportation. Some of the places we were to visit were located far away from the railroads. The following example will give you an idea of the experiences that we had to pass through.

One of the villages, called Tzerovo, is situated high up in the mountain region, and in order to reach there we had to take an auto. The car was able to accommodate only fourteen people. We took the front seats and, at the very beginning, went all right, until we got out of the city. Soon after that, our auto was stopped by a group of travelers who were going in the same direction. Knowing that our auto was the only one running on this road, and being cold, they were very insistent about being taken in. Finally, they forced their way through, and so the number of people on the car was doubled, plus the various and numerous bags, boxes, and other articles that they were carrying home from the market. It became so crowded that it was simply impossible to breathe. The atmosphere became so vile that we thought we were going to faint, but, thanks to the broken windows near us, we were able to stand it to the end of the journey. The worst of all was the fact that the newcomers forced themselves over us and sat wherever they could—on our knees and bags, and bending over one another. In spite of all, heated quarrels over politics were going on. For twenty-five kilometers we traveled under such strenuous circumstances, constantly praying that God would protect us from catastrophe.

About eight kilometers before we reached the village, we made a stop where we rested for a while and then changed cars. It was a real salvation for us to find ourselves in a new and less crowded car. However, it did not last long, for now we had to pass through another unpleasant experience. Two drunken peasants, who were on their way to the same village, stopped the car and, due to the fact that there were no vacant places in the car, they stood on the car steps. We had hardly gone a kilometer when one of them fell off into the snow. The car did not stop, but kept on going till we finally reached the top of the mountain. Some of the people went out searching for the man and brought him back. Now he was placed inside the car—but what a disappointment for us, when we discovered that there was no more water in the machine! Men went out, looking for water. It was snowing hard and the wind was blowing. Soon we had enough water to start again, but the lamps now went out. Covered with the darkness of the cold night, and tired and frozen, we had to find our way to the village by using the flashlights which we were carrying with us.

At last we reached the village. There was no time for us to rest, for the people had already gathered in the church. God gave us strength and power, in spite of our weariness, to speak of the great task of the church. Before the meeting was over, we announced that the next day we were going to have two more meetings. Although the next day was a working day, many people came. and we had very warm, spiritual meetings, during which the new missionary society was organized with great enthusiasm.

Generally, the Bulgarian peasants are very poor and live a very primitive life, but they are very sincere and willing to do everything that they can for Christ. Having no money to offer for the work started, they offered a few rows of their vineyards. In other villages without vineyards, all kinds of fruit were given. The money earned from their sale was to go toward evangelical missionary work. It was very pleasing to see how these poor and needy villagers gave so heartily from the little they had.

In addition to the villages, we also visited a few cities. In Plovdiv, we had our District Conference. It was well attended, for many people came from the smaller cities and villages near Plovdiv. All our meetings were very successful. At many places, the people wanted us to stay longer, but we could not do it, on account of the numerous other places we were to visit. During this first campaign, which lasted fourteen days, we were able to organize, with God's help, six new missionary societies. In view of the approach of the Christmas holidays,

we decided to visit the rest of the churches during the first part of March, 1934.

Throughout the whole journey, we felt keenly God's presence and guidance. He stirred up the hearts of many people and gave them a new vision and love for His work. Let us pray that these new missionary societies shall become real instruments in bringing the lost sheep to Christ, finding in Him new life.

I am glad to mention that one of the most important and interesting phases of my work is that among the Greek Orthodox children. During this last year, we have had our Sunday School sessions regularly, and all the children have shown a great interest in the work. I am glad to say that, through the grace of our Lord, our past enemies have become our friends. We have tried to win their interest, through prayer, patience, and love, and we have made them see the great need for Sunday School work in the Greek Orthodox churches. We believe and pray that, in the very near future, the officers of the Greek Orthodox Church will recommend the Sunday School work to the entire official church in Bulgaria. This will be a most significant and blessed step, both for the church and for the nation.

This year, as usual, our Sunday School gave its Christmas entertainment in one of the big halls in the city. The program was very interesting and had a spiritual influence that will not be easily forgotten. The children gave a pageant called, "The Golden Beams of the Christmas Star." After the program was over, each child was given a bag of sweets and enough material for dresses for the girls and trousers for the boys. The happiness of both children and parents was unspeakable. Many people came to me, thanking me for the noble Christian and educational work. I feel that it is my duty and pleasure to pass on to you, my dear American friends, especially the noble one that supports and sacrifices so much in order to keep the work going on, the great appreciation which both children and parents have expressed. May God bless you abundantly and also the work, for His own glory! Pray for us, for we need your earnest prayers.

Push on and on—it is Home that is in front.
—*Rev. John Macbeath.*

SEED SOWING

By D. Mysiuk

THE Lord's work in our district is going forward, and He is adding to the church those who are being saved. Meetings are held regularly. There is now no hindrance on the part of the authorities.

On November 19, I visited the village of Sahryn, where I held two meetings. On November 26, I held two meetings in the village of Honiatyczki. On December 9, we had a monthly meeting and a communion service at Kmitchen, many brethren from the surrounding villages being present.

In spite of the threatenings of the Russian Orthodox priest, the people are attending our meetings—feeding their souls upon the Bread of Life and singing the gospel hymns in Russian, Polish, and Ukrainian. There are many inquirers attending our meetings and endeavoring to serve the Lord.

I have received over twenty calls to visit different quarters and hold meetings. Please pray for me, that the Lord may help me to work more in His wide field.

MORE BAPTISMS

By Nahum Shuman

PEACE and grace be multiplied unto you and to all who are with you in the Lord's harvest! I want to express my gratitude for the gift of money, which I received through you as from the Lord (Deut. 1:11). Your letter was waiting for me upon my arrival home from a fortnight's trip. I had been requested by the children of God, in a certain place, to minister to them the Word, for His glory. The glory belongs to Him alone and not to us. These believers were visited by me before, when there was a baptism of 23 souls, with about 600 looking on. The Lord blessed us abundantly. The Lord blessed my last visit, so that some were seeking baptism, but this can take place only in summer. Then the Lord will refresh us again. This is His work. May the Lord bless you all!

God knows the best way for us to travel to Canaan. He can see ahead. He may take us through dark and noisome tunnels. We are foolish to attempt to pilot our Guide.—*George Clarke.*

Among Mohammedans In Bulgaria

By C. Marvakoff

THESE are times of need, when many men are in debt and unable to meet their obligations. We, who are God's children, owe our very life to our Heavenly Father—body, soul and spirit. We owe Him thanks, honor, and praise for all the goodness which He showers upon us daily.

I have been living and working among the Pomaks for two years and a half, and I have seen God opening doors in all directions for the giving out of His Word. A goodly number of men have become acquainted with the gospel of our Lord Jesus Christ, through my service here.

The Lord willing, I shall begin January 1st, in some of the villages of the Pomaks, to have prayer meetings, with evening classes for reading and writing, and I am trusting that some will confess the Lord Jesus as their Saviour. I have made some true friends among the Pomaks, and that friendship will help to bring them to Christ.

There are three other villages, where the work is going on with regular prayer meetings. In one of these villages, a man died, the father of a family, and we had our first Christian funeral. Many people came to see how a Christian would be buried. I had a wonderful opportunity to give the gospel of the One who gives life to the dead. Some of the hearers said that they wanted to take time to think over the subject of life and death.

I do not want to say much about the difficulties I am experiencing, as every child of God has difficulties in this dark world of sin. The Pomaks are very ignorant and fanatical, and no one is able to help them like Jesus, the Saviour and Lover of our souls, who knows the thoughts of men and rules their hearts. He knows my difficulties, and He will help in His own time and way. We do praise God that He has kept us in good health.

Hearty greetings to you, and best wishes for the New Year. May our Lord give you wisdom and strength from above, so that you may be able to continue working for the furtherance of the gospel, and glorify His Name!

Group of Pomaks

DEEP HUNGER FOR GOD'S WORD

By K. Jaroszuk

(Translated from the Russian)

IT WOULD be hard to relate all of my experiences during the month of December, but I will try to tell you a little about them. On the 17th of December, after holding a morning service in one village, I was invited to another village for the evening service. I had been there before. I began by talking to the children and, as we know that children like to sing, we had a good time singing and praising the Lord. Soon the room was packed with grown folks, some of whom had come to hear the Word of God, and some to disturb the meeting. Other brethren in Christ came and assisted me in the service and we had a wonderful time. We read more than half of the tenth chapter of Matthew, where we learn about the beginning of the Lord's earthly ministry and his choosing of the apostles and sending them to preach the gospel. The people present fairly drank in God's Word. They listened eagerly, with tears in their eyes, trying to understand every word. The time passed rapidly. The Lord helped to quiet those who tried to disturb the meeting, and we closed with prayer and went home. When the children of God gather together to hear about the Lord, who freed them from their sins, the devil is also busy, with one desire, to hinder the work of God. But, praise the Lord, He is powerful and can defend His children.

Five days later, I went to another town, thirty miles from here. On the way I visited a sister in the village of Gore, where I stayed overnight. In the evening, her house was filled with people. It was evident that souls were hungry for the Word of God, and I thought of the passage of Scripture in Matt. 9:36-38: "But when He saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." All the evening we discoursed about the Lord and His love and desire to save sinners. As trees that have been dried out by a long drought are covered with green after the first rain, so these hungry souls were filled up with the refreshing Word of God. On their faces we could see joy, the joy of the hope of the Lord's salvation and His loving kindness. Some people sadly asked why God does not punish the wicked who are oppressing others, such as thieves, criminals, etc. They begged of me to visit them often and bring to them the Word of Jesus and talk to them about His love. The meeting was dismissed very late at night, as no one noticed how late it was growing.

The next day I went to another village. The streets were filled with people, who were aimlessly walking up and down. I stopped some of them and asked if they knew where our Baptist brethren lived. They told me that there was only one Baptist living in that town and they gave me his address. I learned that the population of the town consists of Russians and Poles, with a predominance of Jews. Meetings are held there only once a month. In spite of the fact that the work was begun here ten years ago, the soil is very hard, and conversions are very few. This is because there is no Christian worker there. They asked me to visit them as often as possible and talk to them about the Lord.

From this place, I went to Brest, where I had very well attended meetings, which the Lord blessed. In company with another brother, I went to visit a very sick brother there, who is relying entirely on the Lord. He was very glad to see us and thanked God for our visit. I visited in some other homes, and also went to the Orphanage. There are fourteen children, but they do not have sufficient clothing, owing to the lack of money on the part of the brethren in charge. The children are asking the Lord that He may touch the hearts of His children to send what they need for their bodies. It was very interesting to hear them sing, and recite from memory the verses from the Bible. One little boy, two or three years old, was most interesting, as he sang and talked plainly about the Bible.

I am praying that the Lord will give me wisdom, power, and means for more successful work in His field. May He give you all the rich blessings of God during the year 1934!

In evil times, it fares best with them that are most careful about duty, and not about safety.

—*Hammond.*

Statement of Receipts for December, 1933

Receipt No.	Amount
13727	25.00
13728	153.00
13729	1.00
13730	2.00
13731	4.77
13732	1.00
13733	15.00
13734	2.00
13735	1.00
13736	2.00
13737	1.00
13738	20.00
13739	10.35
13740	42.50
13741	25.00
13742	17.50
13743	1.00
13744	5.00
13745	3.00
13746	48.26
13747	40.00
13748	2.00
13749	10.00
13750	5.00
13751	1.00
13752	1.00
13753	1.00
13754	1.00
13755	1.00
13756	1.00
13757	1.25
13758	1.00
13759	4.50
13760	1.00
13761	2.00
13762	1.00
13763	10.00
13764	1.25
13765	1.00
13766	5.00
13767	1.00
13768	1.00
13769	5.00
13770	2.00
13771	5.00
13772	1.00
13773	20.00
13774	1.00
13775	10.00
13776	2.00
13777	15.00
13778	1.00
13779	10.00
13780	1.00
13781	4.00
13782	1.00
13783	2.00
13784	1.00
13785	2.00
13786	3.00
13787	1.00
13788	4.35
13789	10.00
13790	1.25
13791	4.25
13792	1.00
13793	1.00
13794	1.25
13795	1.00
13796	1.00
13797	1.25
13798	25.00
13799	2.10
13800	5.00
13801	1.00
13802	1.25
13803	1.00
13804	1.25
13805	1.00
13806	1.00
13807	1.25
13808	25.00
13809	1.00
13810	5.00
13811	1.75
13812	1.25
13813	2.10
13814	5.00
13815	1.00
13816	1.60
13817	1.25
13818	35.00
13819	1.25
13820	1.25
13821	1.25
13822	25.00
13823	1.50
13824	4.00
13825	2.00
13826	1.00
13827	1.25
13828	1.00
13829	1.00
13830	2.00
13831	1.00
13832	2.00
13833	47.00
13834	2.00
13835	20.00
13836	1.00
13839	2.50
13840	25.00
13841	11.00
13842	10.00
13843	1.25
13844	1.00
13845	30.00
13846	1.00
13847	3.00
13848	20.00
13849	4.75
13850	2.00
13851	1.00
13852	2.00
13853	20.00
13854	10.00
13855	1.25
13856	2.00
13857	15.00
13858	24.90
13859	5.00
13860	10.00
13861	2.00
13862	10.00
13863	8.33
13864	10.00
13865	1.00
13866	3.00
13867	1.25
13868	25.00
13869	6.00
13870	2.00
13871	25.00

Of this amount $58.15 is for The Bondman Making Fund.

WE HAVE just received from the publishers, Prof. Vladimir Marchenko's book, "With Christ in Soviet Russia". It gives a Russian Christian's plain moral condemnation of the power of the gospel in freedom and in prison. $1.25 per copy, postpaid. May be ordered from office of the Fellowship, 1913 North Franklin Street, Philadelphia, Pa.